

Bible House Papers. No. III

THE URDŪ NEW TESTAMENT

A HISTORY OF
ITS LANGUAGE AND ITS VERSIONS

BY THE REV.
H. U. WEITBRECHT, PH.D.

C.M.S., PANJĀB

CHIEF REVISER (1894-99)

LONDON
THE BRITISH AND FOREIGN BIBLE SOCIETY

146 QUEEN VICTORIA STREET

1900

Bible House Papers. No. III

THE URDŪ NEW TESTAMENT

A HISTORY OF
ITS LANGUAGE AND ITS VERSIONS

BY THE REV.
H. U. WEITBRECHT, PH.D.

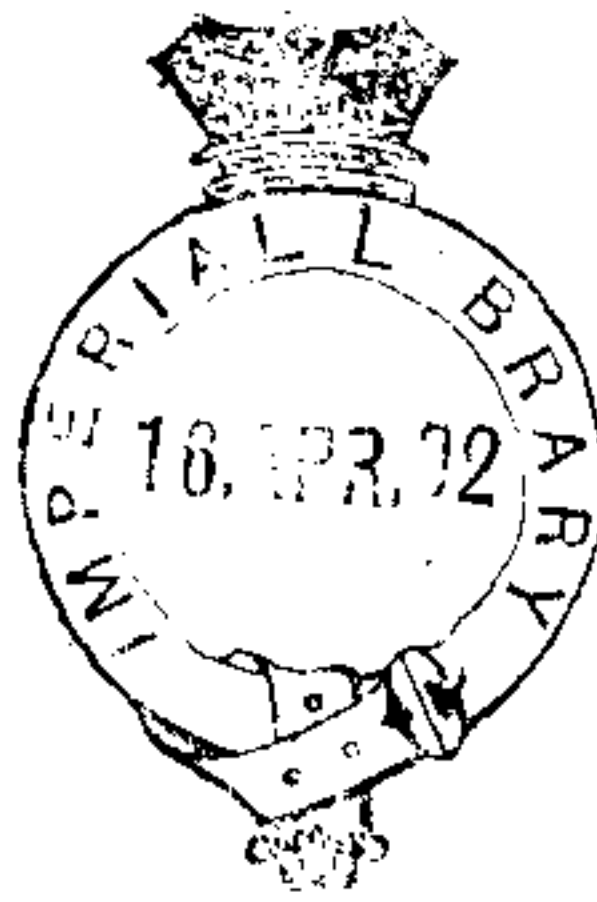
C.M.S., PANJĀB

CHIEF REVISER (1894-99)

LONDON
THE BRITISH AND FOREIGN BIBLE SOCIETY

146 QUEEN VICTORIA STREET

1900



PRINTED BY
HAZELL, WATSON, AND VINEY, LD.,
LONDON AND AYLESBURY.

THE URDŪ NEW TESTAMENT.

THIS paper is intended to serve a twofold purpose—first, to put on record the principles, procedure, and results of the work so far completed by the Urdū New Testament Revision Committee, which was constituted at Delhi in December, 1892 ; and second, to discuss and elucidate some of the chief features of the Revision, and thus to assist in the judicious criticism which it is hoped that the tentative edition will evoke. To this end I propose, first, to sketch very briefly the origin and development of the Urdū language ; next, to give an account of previous Urdū versions of the New Testament ; and then to deal with the present Revision in its working, its principles, and certain of its results.

Nature and Origin of the Urdū Language.*

The origin of the Urdū language dates practically from the reign of Akbar (1556—1605), who inherited from his father, Humāyūn, the Mughal kingdom, then covering only the Panjāb and the regions round Delhi and Agra, which he expanded and consolidated into the magnificent empire that reached from Kābul and Qandahār to Orissa and the borders

* For this subject, besides the grammars of Beames and Hoernle, I have consulted Mr. C. J. Lyall's *Sketch of the Hindustani Language* ; Garcin de Tassy, *La Langue et la Littérature Hindoustanies* ; and the history of Urdū literature known as *Āb i Hayāt*, by Maulawī Muhammad Hasain, Arabic Professor at the Government College, Lahore.

of Assam. The capital of the Mughal dominions was sometimes Delhi and sometimes Agra. The language of the district between and about these cities is the dialect of Western Hindī, known as Braj Bhāshā. Up to the time of Akbar it is probable that the Muhammadans of the Mughal empire in their intercourse with the Hindus spoke this type of Hindī with little admixture. But Akbar chose for his ministers not only Muslims, but Hindus—notably the great Finance Minister, Todar Mal. The Hindus of Todar Mal's staff had to learn Persian, the court language of their Mughal rulers, in order to carry out his revenue policy. This, like the use of Norman French in the administration of our Norman kings, tended to produce a mixture of two languages; and this tendency was helped by the intercourse of the Persian-speaking Muhammadan military population with the people of Delhi and Agra. The royal cantonment outside the fortified palace at Delhi was known as "Urdū e mu'alla" (= chief camp, or cantonment), and from this the new Persianised Hindī got its name of Urdū (= camp).

With the extension of Mughal rule and administration the use of Urdū spread among the educated classes in North India and to some extent in the south; and alongside with the Persian histories and poems of Indian Muslim writers grew up a literature in the new tongue. For two centuries this consisted almost entirely of religious and erotic poems, in which the gradual growth of the language can be traced. Before the end of the sixteenth century Muslim verse-writers occur; but their prosody as well as their language is Hindī, though they use a few Persian words. About 1600 the Urdū verse-writers begin to use Persian metres and gradually adopt more Persian vocabulary and idiom. Towards the end of the eighteenth century (1790) appears the first specimen of Urdū prose literature that I know of—Shaikh 'Abdu'l Qādir's translation of the Qurān; but this hardly deserves the name of literature, being a slavishly literal rendering of the Arabic.

It was not till the beginning of this century that Urdū writers realised that prose was a worthy instrument of

expressing thought and feeling. This lateness in the development of Urdū prose was not without its advantages. Mr. Beames* well remarks: "It seems, unhappily, to have been the fate of almost every Indian language, that, directly men began to write in it, they ceased to be natural, and adopted a literary style which was handed down from one generation of writers to another, almost, if not entirely, unchanged." Urdū has had no such tradition. It has suffered, to some extent, from an imitation of the jargon of the courts—a farrago of Persian words and phrases strung together with a few Hindī verbs and particles. But its prose authors have generally written in a tongue born of the real needs of their age and directly addressed to the intelligence of their readers.

The development of Urdū prose has been stimulated during the present century by three powerful influences. First in order came the introduction of the printing press, chiefly by missionaries—foremost the Serampore Baptists. Next came the adoption of the English language as a medium of education, also through missionary influence, beginning with Duff's work in Calcutta from 1832. To all the leading vernaculars of India this opening up of the treasury of Western knowledge through English has brought a renaissance scarcely second to that which the re-discovery of Greek brought to the languages of Europe in the fifteenth century. None of the Indian tongues has felt this more than Urdū, and that especially by reason of the third great impulse, which came when the English Government decreed the supersession of the Persian tongue in administration and education by Urdū. This has made it now the ruling vernacular from Patna to Peshāwar, and the supersession of Delhi and Agra as seats of empire has created two fresh centres of Urdū literary activity at Lahore and Allahabad. Thus the use of Urdū has spread far beyond the limits of its mother Hindī; and if this is reckoned to extend over some 250,000 square miles, we shall be within the mark in calculating that Urdū is spoken

* *Comparative Grammar of the Aryan Languages*, p. 22.

over more than 300,000 square miles in North India, to which must be added considerable tracts in the south and west. At the same time, over most of this area it is a second language in addition to the local dialects, and therefore the number of Urdū speakers is very difficult to calculate. However, I give the figures contained in Mr. G. A. Grierson's *Language Census*—a work the interest and importance of which can hardly be exaggerated; and I have to express my obligations to the author for kindly furnishing me with the lists, though still in their rough form. I have taken Hindūstānī and Urdū as one head.

Panjāb	589,611
North-West Provinces and Āwadh .	3,486,360
Bangal	1,672,488
Rajputānā, etc.	529,089
Central Provinces	155,014
Haidarābād	270,400
Bombay	1,301,221
Total	<u>8,004,183</u>

Madras will hardly add much to these figures. They may therefore represent roughly the number of more or less exclusive Urdū speakers throughout India. But we know that the partial use of the language extends far beyond these limits, especially among Muslim populations, such as the ten million Panjābī Musalmāns and fifteen and a half million speakers of Musalmānī Bangālī. Moreover, it is highly probable that among the eight million Urdū speakers above summed up a considerably larger proportion of readers will be found than in any other Indian vernacular. The same holds good of those who use Urdū as a second language. A large proportion of these in the Panjāb and elsewhere have learned Urdū first through reading it in schools.

The claim of Urdū to be a language as distinct from

Hindī has been disputed because its grammar (and syntax) is entirely of Hindī origin. Mr. Beames is of opinion that it is "a radical misunderstanding to speak of Urdū and Hindī as two distinct languages"; and he bases this opinion on the fact that "throughout the whole of this vast [Hindī-speaking] region, though the dialects diverge considerably, one common universal form of speech is recognised, and all educated persons use it. This common dialect had its origin apparently in the country round Delhi, the ancient capital; and the form of Hindī spoken in that neighbourhood was adopted by degrees as a new phase of the language." True, but that adoption was, in other words, the formation of the Urdū language, the *lingua franca* of Mughal, and afterwards of British, rule. But for that, Braj Bhāshā would have remained the dialect of a small part of North-West Hindūstān. Dr. Hoernle (in his *Comparative Grammar of the Gaudian Languages*) has well pointed out that Urdū is "a modified form of the Braj dialect, curtailing the amplitude of its inflexional forms and admitting a few of those peculiar to Panjābī and Mārwarī." Urdū is therefore, "as regards grammar, in the main Braj, though intermixed with Panjābī and Mārwarī forms"; as regards vocabulary it is partly indigenous and partly foreign.* High or Book Hindī had its origin in this century. It is the "outcome of a Hindu revival under the influence of English missions and education," and in its essence it is Urdū hinduised by exchanging its foreign elements for words of native origin.† It is quite true that the High Hindī speaker will be understood (not by those who speak Braj Bhāshā, but) by educated Hindus all over the Hindī area; and the reason of this is that Urdū has spread a modified type of Braj over that area and beyond it. I

* It also has not a few foreign idioms expressed in Hindī words, such as *phal lānā*, *mihnat khenchnā*.

† Even so many of these (the *tatsamas*) betray their artificial origin as reintroduced direct from Sanskrit, instead of having undergone the changes natural in the transition from Sanskrit through Prākṛit to Hindī, as seen in *tadbhava* words.

believe that Dr. Hoernle is right in distinguishing Ūrdū, Western and Eastern Hindī as three co-ordinate forms of speech; and Ūrdū is as distinct from the other two as English from Dutch and German. It may be remarked here that the term Hindūstānī as applied to Ūrdū is a name used by foreigners (European or Indian, e.g. Bangālīs). It generally connotes the rougher form of the language as used by Europeans and their servants, as well as in the bazaar, the army, and the mercantile marine.

The chief influence now moulding Ūrdū is that of English. Its newspapers, and still more the speech of educated Indians, are full of English words and idioms. The latter have not made much way as yet in the writings of accepted Ūrdū authors; still, they have taken in many English words,* and their whole style of composition bears many traces of the influence of English models. What the outcome of this will be, time will show. This is Mr. Beames' forecast:

"It may with much probability be surmised that the immense extension of roads, railways, and other means of communication will result in the extinction of Panjābī and the dialects of Rajputānā, and the consequent general adoption of one uniform language, the Persianised form of Hindī, from the Indus to Rājmahāl, and from the Himalayas to the Vindhya. This language will then be spoken by upwards of a hundred millions of human beings; and from its vast extent, and consequently preponderating importance, it cannot fail greatly to influence its neighbours. . . . With the barriers of provincial isolation thrown down, and the ever freer and fuller communication between various parts of the country, that clear, simple, graceful, flexible, and all-expressive Ūrdū speech, which is even now the *lingua franca* of most parts of India, and the special

* Among the words transliterated in Maulawī Nazīr Ahmad's story, *Taubatū'n Nusūh*, are these: Cholera pill, entrance (examination), station, deputy-magistrate, Christian, decree, album, orderly, rubber, Freemason, committee, regulator, lamp, pencil, doctor.

favourite of the ruling race, because closely resembling in its most valuable characteristics their own language, seems undoubtedly destined, at some future period, to supplant most, if not all, of the provincial dialects, and to give to all Aryan India one homogeneous, cultivated form of speech."

Certainly the analogy between the history of Urdū and that of English is striking, and to both equally may be applied the words of Cowper:

"Thy language at this distant moment shows
How much thy country to the conqueror owes:
Expressive, energetic, and refined,
It sparkles with the gems he left behind."

Regarded as an instrument for the spread of the Bible and its teaching, we may well hope that, in the Indian empire, Urdū will to a great extent do the work accomplished by the *κοινή διαλεκτός* of the Graeco-Roman world, which to us is mainly known as the Greek idiom of the Septuagint and the New Testament. In both cases we have a language of the Indo-European family strongly modified by Semitic elements of Hebrew or Arabic—i.e. Jewish or Muslim origin.* The one embodies the Hebrew spirit in the garb of Greece, the other the spirit of Islam in the dress of India. And through the spread of Muslim and Christian rule alike, the Urdū Scriptures have carried the Gospel to the Muslim first, but also to the Hindu, and have nourished the life of a Christian Church recruited from both.

* It must be remembered that, though Persian in its origin is an Indo-European language, yet as used by the Mughals (and ever since the establishment of Islam in Persia) it is in character distinctly Muhammadan, and largely saturated with Arabic words and phrases which thus have come into Urdū also.

History of Urdū Scripture Versions.*

The work of Bible translation into Urdū is not of recent date. The Danish missionary, Schultze, moved apparently by the needs of Urdū-speaking Muhammadans in South India, undertook the translation of the New Testament into Urdū in 1739, and completed it in 1741. He also translated a little of Genesis, the Psalms, Daniel, and parts of the Apocrypha. These were published by the University of Halle, and consignments were sent to India from time to time ; but I have never been able to come across either these translations of Schultze or one of the gospels issued in 1804 at Calcutta. This is said to have been "translated by natives, and revised and collated with the Greek" by a Mr. William Hunter. We are told, and can readily believe, that the Halle translation was extremely defective. A version made by an overburdened foreigner so far away from the home of the language could hardly be a success. Like the Serampore missionaries' Multānī version and others of the kind, this goes to show that in Bible translation, as in other good works, zeal needs to be tempered with discretion, and that quality counts for more than quantity. What the value of Mr. Hunter's gospels was I cannot tell, nor whether they were used by Henry Martyn ; but in any case it was Martyn who made the first effective Urdū translation of the New Testament, and the book, even after the present revision, still witnesses to his handiwork. After the revision of 1842 it was found desirable to revert in great measure to Henry Martyn's

* The particulars given in the earlier part of this sketch are chiefly taken from *The Bible of Every Land* (Bagsters, 1860). It is hoped that this invaluable storehouse of information on Biblical translations throughout the world will be re-edited and brought up to date before the approaching Centenary of the British and Foreign Bible Society. I am also indebted to Canon Edmonds' deeply interesting article on *Henry Martyn and his Bible Translations*, in the *Church Missionary Intelligencer* for January, 1891, and, of course, to the *Memoirs of Henry Martyn*, by Sargent and G. Smith.

translation, from which the Revisers had previously to a great extent departed.

Nor is the Urdū New Testament only a monument of Henry Martyn's devoted piety, amazing industry, and brilliant gifts; it is no less a standing testimony to his far-seeing sagacity. We know that his missionary aims were specially directed to the conversion of Indian Muslims. By making the translation of the New Testament into the chief language of Muhammadan India his great concern, Henry Martyn fashioned the most effective of all instruments for reaching a community whose members theoretically acknowledge the New Testament as the Word of God, and are, under Christian rule, free to read it if they please. It is impossible to get any exact figures as to the circulation of the New Testament and portions in Urdū since 1814, but it may safely be estimated that it has amounted to many hundreds of thousands.

Although I am not now dealing with the Old Testament, yet for the sake of completeness and of future reference it may be well to notice in this sketch the Urdū versions of that also. From Henry Martyn's memoirs there is not much to be gathered in detail as to his translational principles or methods; but the progress of his work is clearly shown. In 1805, before leaving England, he read Urdū for two months with the leading scholar of that day, Mr. Gilchrist. On the voyage we find him studying the language: "Learning Hindūstānī words, which, however dry an employment in itself, is made so delightful to me by the mercy of God that I could be always at it." He arrives in India in May, 1806. On October 20th of that year we find him "employed all day in translating the first chapter of Acts into Hindūstānī. I did it with some care, and wrote it all out in the Persian character; yet still I am surprised I did so little." Next day, after correcting it with his Munshi, "felt a little discouraged at finding [after five months in the country] I still wrote so incorrectly." On October 29th he is "grieved and disappointed and ashamed at this extraordinary backwardness in the language," because he cannot make some Rājmahāl boatmen

(who doubtless spoke Eastern Hindī, perhaps mixed with Bangālī) understand his Urdū. In November, at Dinapore, while translating, "my soul much impressed with the immeasurable importance of my work and the wickedness and cruelty of wasting a moment when so many nations are, as it were, waiting till I do my work. Felt eager for the morning to come again, that I might resume my work." In June, 1807, Henry Martyn accepts a proposal of the Rev. David Brown, on behalf of the Calcutta Bible Society, that he should engage more directly in Hindūstānī Scripture translation, besides superintending the same work in Persian. Somewhat later he writes: "So delightfully engaged in the translation; the days seem to have passed like a moment. . . . What do I not owe the Lord for permitting me to take part in a translation of His Word! Never did I see such wonders, and wisdom and love in the blessed book as since I have been obliged to study every expression; and it is a delightful reflection that death cannot deprive us of the pleasure of studying its mysteries."

After this Henry Martyn is joined by his chief Urdū assistant, Mirzā Fitrat. In March, 1808, the New Testament translation is completed. In April he is sending off the first pages to David Brown at Calcutta, apparently to be tested by scholars there. Somewhat later he writes: "I have read and corrected the MS. copies of my New Testament so often that my eyes ache." The heat he feels terrible (often at 98°), the nights insupportable. On June 7th he writes to David Brown: "Your design of announcing the translation as printed at the expense of the British and Foreign Bible Society I highly approve. I wish to see honour put upon so godlike an institution." July 2nd: "We are safe with the Hindūstānī; it wants but little correction, and, in case of my death, could be easily prepared by any one." During the rest of 1808 and 1809 Henry Martyn is continually revising the Urdū MSS. and superintending the Persian translation (this, it would seem, was first done by his assistants from the Urdū, and afterwards checked by Henry Martyn himself). In September, 1809,

Martyn is again correcting the Urdū gospels with Mirzā Fitrat. In August, 1810, both the Urdū and the Persian translations have been completed and submitted to scholars in Calcutta. The Persian is rejected as too full of Arabic, the study of which language had an intense fascination for Martyn; but the Urdū, "on the minutest and most rigorous revision," is pronounced to be "idiomatic and plain." So in 1811 Martyn leaves India to perfect his Persian translation in Persia itself, and, having finished it, lays down his life.

Meanwhile, the Urdū version was passing through the Baptist Mission Press at Serampore, when the great fire of March 11th, 1812, destroyed all the sheets, save the first thirteen chapters of St. Matthew's Gospel, and melted the fount of Persian type. Happily some copies were saved, so the book was put to press a second time at Serampore "from finer type,"* and the first edition of two thousand appeared in 1814, two years after the translator had passed away.

Henry Martyn apparently began to read Urdū in 1805. He arrived in India in May, 1806, and began translating the New Testament soon after. By the summer of 1810 it was finished, in four years from his arrival in the country and in five years from his first study of the language. It is an achievement unique in the history of Bible translation. It was not a translation done by a native in his own mother tongue, or by one who was given to that work alone; it was by a foreigner, dependent on the help of others for questions of style and idiom, in a most trying climate, with the cure of souls committed to him, which he discharged faithfully. The excellence of the language reflects indeed the greatest credit on Mirzā Fitrat. But though Martyn largely owed to another the shape and polish of the language that he used, yet it was himself who had to determine the tone and temper of the translation. For this he had unique gifts: immense linguistic

* An illustration of the progress of printing, even in India. The edition produced by this "finer type" would ruin the eyes of a reader and the reputation of a press nowadays.

capacity, reasoning power combined with imagination, deep reverence linked to sensitive, passionate feeling, intense sympathy for those to whom his message was to go, and a constraining sense of obligation to his Lord. As Canon Edmonds finely says: "He put his soul into his sentences, and He that dwelt in his soul condescended to dwell in his sentences too."

We may pass more rapidly over the revisions which Henry Martyn's work underwent. But first it is interesting to notice that "the high reputation which this version speedily obtained, and the success with which it was used in native schools at Agra and other places, led to a demand for an edition in the Devānāgarī character." This was granted by the Calcutta Committee of the British and Foreign Bible Society, who published an edition of two thousand in 1817. This publication of the Urdū New Testament in Devānāgarī was not repeated; but it led to Bowley's version of the New Testament in Hindī, which was made by changing the Persian and Arabic terms of Henry Martyn's Urdū version into Hindī words, and thus his translation became the source of one of the two great versions of the Scriptures in Hindī.

For the sake of clearness I give the principal editions which have appeared, with dates.

In 1830 appeared an edition revised successively by the Rev. Principal Mill (of Bishop's College, Calcutta), the Rev. J. Thomason (Chaplain), and the Rev. Mr. Da Costa.

In 1842 was published a revised edition of the Urdū New Testament, done by a committee which sat at Banāras. They took as their foundation a version made by Dr. Häberlin (at that time Secretary of the Calcutta Committee of the British and Foreign Bible Society). This had been finished and printed in 1841, but, on account of very serious errors in printing, the whole edition of five thousand had to be destroyed. This Banāras Revision Committee consisted of the following members: Messrs. Smith and Leupolt (C.M.S.), Mather, Buyers, Kennedy, Schürmann, Glyn, and Dannenberg (L.M.S.). The last two were missionaries of Mirzāpūr, the

rest all of Banāras. They were assisted by two Indian Christians of Mirzāpūr—Harī Bābū, formerly a Brahman, and Jān Masīh, a poet. It would seem, too, that during the latter part of their work they had the help of Messrs. Pfander and Schneider, of the C.M.S. Agra Mission. The work is stated to have taken five years. Copies of Dr. Häberlin's translation (apparently furnished by him piecemeal as the Revision proceeded) were circulated to the members, who corrected and made suggestions. "The final proofs were then submitted to Mather and Smith, who gave the order for printing. Any dispute arising was re-submitted to the members, and then left to be settled by Mather and Smith." *

In 1844 the Old Testament was for the first time published entire in Urdū. It had been done, largely on the basis of Henry Martyn's drafts, by Thomason, Schürmann, Kennedy, Wilson, and Hawkins. To accompany the Old Testament and for the sake of uniformity, the Banāras version was revised by Messrs. Schürmann and Hawkins, and we read that "in the course of the revision Mr. Schürmann saw reason to revert, in great measure, to the translation of Henry Martyn." This revision has given us what is often quoted as the "Banāras version," in contradistinction to the Mirzāpūr version described below.

In 1847 the Calcutta Baptist Mission published a version of its own, done principally by Dr. Yates. With the exception

* These particulars were given me in 1896 by the Rev. J. C. A. Dannenberg, the sole surviving member of the Banāras Revision Committee, then living in retirement at Murree. Even at his advanced age, Mr. Dannenberg looked through and annotated most of the draft copies of our last revision. Thus the Committee of 1893-99 links on to its predecessor of 1837-42.

I think that these details clear up some discrepancies in the account of the Urdū version given in *The Bible of Every Land*, p. 99. It is there supposed that there were two Banāras versions issued in the same year, one by a committee, the other by Mr. Buyers. It has been shown that Mr. Buyers was a member of the Committee in question, but that there was another version on which that Committee worked—viz. that of Dr. Häberlin, printed in 1841. The date (1841) given in *The Bible of Every Land* for the Baptist version is incorrect; it bears the date 1847.

of the denominational renderings, this text does not appear to depart widely from that of Henry Martyn's translation. It has been used in the Urdū-speaking Baptist missions, but of late years it has been largely supplanted by the Mirzāpūr version.

In 1860 a version revised by the Rev. C. T. Hoernle (C.M.S.), of Mīrath, was printed in London. This is a careful, but rather pedantic rendering, which corrects several of the chief textual errors in the Authorised Version. Its circulation has been limited, and it has never gone into a second edition, but it has been of considerable service to students, and was much used by Dr. Mather in his revision.

In 1870 a new recension of the 1844 version was published at Mirzāpūr by Dr. R. C. Mather (L.M.S.). Next to Henry Martyn, no man has done more for the Urdū Bible than this indefatigable worker. Between 1857 and 1870 Dr. Mather carefully worked over the Banāras version and furnished it with a complete set of marginal references. This edition was issued in both Roman and Arabic characters in 1870, in quarto, and it has since then been the Church Bible of the Urdū-speaking Christian community. The Roman edition is still in use; the Arabic one was reprinted, under the supervision of the present writer, in London in 1887. Dr. Mather himself gave the following account of his further work in the Report of the North India Auxiliary Bible Society for 1870:

"In 1863 the North India Bible Society requested Dr. Mather to take charge of a new edition of the entire Hindūstānī Bible, in both Arabic and Roman characters, giving him power to revise the whole and make such alterations in the versions as he might think necessary, but requiring him in the New Testament portion to make free and constant use of the Rev. Mr. Hoernle's version, empowering him, however, to introduce improvements wherever he might think they were required. For this revision the Home Society sent out Dean Alford's Greek Testament in four volumes 8vo, also the New Testament for English Readers by the same author, in four volumes 8vo, also Bishop Ellicott's

critical works on several of the epistles, with Webster's and Wilkinson's Greek Testament in two volumes 8vo, also Dr. Henderson's Critical Works on Isaiah, Jeremiah, and the Minor Prophets."

This revision of Dr. Mather's is a distinct advance on the previous versions. It suffers from the defects of a "one-man version," in that it contains errors and mannerisms which the presence of fellow-helpers would have caused to be detected and avoided. It also has the inevitable defects of the South-Eastern dialect of Urdū. But in the main it is a clear, careful, and idiomatic rendering of the New Testament, free from slovenliness or pedantry. Dr. Mather's version has been, if any Urdū version can rightly so be called, the standard text since 1870. Three other versions, however—the Banāras, the Baptist, and Mr. Hoernle's—have continued more or less in use. Besides these, sundry editors have favoured us with emendations in reprints of the Mirzāpūr version, both in the Persian and Roman characters. Thus we have a motley variety of texts, which have been used and issued without much discrimination.

The Urdū version of the New Testament has, in the ways indicated, undergone a good deal of tinkering, as well as much careful filing and polishing. The only set revision of Henry Martyn's translation by a duly constituted committee was that which issued in the Banāras version of 1844. Dr. Mather's revision, however, was authorised by the British and Foreign Bible Society, and it is of special importance as having shaped that Urdū text which has attained the widest circulation.

It will be noticed that all the versions hitherto described were made at the south-eastern extremity of the great Urdū-speaking territory, and that their use covers a period of about eighty years. We have seen that this was a time of much growth and expansion for the Urdū language. Of Henry Martyn's translation it has been said, with some measure of truth, that "he had to a great extent to create a standard [of Urdū prose] for himself." At any rate the progress of Urdū

prose literature and style during the nineteenth century was far greater than in the whole previous history of the language. And not the progress of the language only. With the British rule that had adopted Urdū in North-Western India, the area of missions spread through Āwadh and the Panjāb into the Afghān marches of Peshāwar and Quetta and Bannū. To the two great Urdū centres—Delhi the original, and Lucknow the secondary—was added a third at Lahore and in some measure a fourth at Allahabad, and all these are now within territory evangelised by several missionary bodies, and dotted with growing communities of Urdū-speaking Christians. The idiom of versions composed in the Eastern Hindī territory was not likely to be altogether acceptable to readers who looked to the speech and writing of Delhi as their standard. Add to this the confusion of texts already described and the progress made since 1870 in the criticism and interpretation of the New Testament, and the main causes will be evident which led to the last Urdū revision.

The Revision of 1893—99.

The inception of this work is due to the Rev. H. E. Perkins, M.A., an Urdū scholar of rare proficiency and unique experience, first as a civil administrator and then as a missionary. In 1892, after the matter had been much discussed without any practical result, Mr. Perkins, then President of the Panjāb Auxiliary Bible Society, issued a pamphlet entitled *Principles suggested for the Revision of the Urdu Bible*, in which he discussed certain questions of principle and procedure, and pointed out some of the "remediable defects" of the present version in respect of idiom, style, and rendering. The question as to the need of a revision was referred to the auxiliary committees of the British and Foreign Bible Society at Lahore and Allahabad. Both natives and foreigners expressed a remarkably unanimous opinion that a revision ought to be undertaken. Thereupon Mr. Perkins, at the request of the committees, convened a meeting of delegates

from the various Urdū-speaking missions to consider the matter. To this "Constituent Conference" twenty-six members (representing nine societies) were invited. Of these, seventeen (representing eight societies) were present. They met at Delhi on December 20th and 21st, 1892. The following missions were represented:

American Presbyterian.
American United Presbyterian.
Church Missionary Society.
Church of Scotland Mission.
English Baptist Mission.
Methodist Episcopal Mission.
Society for the Propagation of the Gospel.

The only Urdū-speaking mission which remained unrepresented was that of the London Missionary Society. This, however, has now no widely extended missions in the Urdū-speaking area.

It was unanimously decided to elect a committee for the revision of the Urdū New Testament, consisting of seven persons, including the Chief Reviser, Mr. Perkins, who had already been designated by the British and Foreign Bible Society. The elected members of the Committee at its first session were:

Mr. Chandū Lāl (8), late Translator to the Education Department, Panjāb.
Rev. R. Hoskins, Ph.D. (4), Methodist Episcopal Mission, Cawnpore.
Rev. C. B. Newton, D.D. (4), American Presbyterian Mission, Jalandhar.
Rev. T. J. Scott, D.D. (6), Principal of M. E. Theological Seminary, Bareilly.
Rev. Tārā Chand (4), Pastor of Society for the Propagation of the Gospel Mission, Ajmer.
Rev. H. U. Weitbrecht, Ph.D. (8), Church Missionary Society, Batāla.

Much to the regret of all concerned, Mr. Perkins was compelled to retire from India early in 1894, and the work of Chief Reviser then devolved on the Rev. H. U. Weitbrecht. Besides Mr. Perkins, Dr. Hoskins and Dr. C. B. Newton retired during the course of the work. Dr. Scott and Mr. Tārā Chand were absent during a part of it. To fill up these gaps the following gentlemen served on the Committee for a longer or shorter time :

Rev. J. G. Dann (2), Baptist Mission, Bānkīpūr.

Rev. J. C. R. Ewing, D.D. (2), American Presbyterian Mission, Lahore.

Rev. W. Hooper, D.D. (5), Church Missionary Society, Mussoorie, Chief Reviser of the Old Testament in Hindī.

Rev. C. A. R. Janvier (1), American Presbyterian Mission, Allahabad.

Rev. W. Mansell, D.D. (3), Principal of the Philander Smith Institute (M. E. M.), Mussoorie.

Rev. F. J. Newton, M.D. (1), American Presbyterian Mission, Firozpur.

The figures in parentheses indicate the number of sessions at which each member was present. The sessions held were eight in all, comprising one hundred and eighty-three working days. They were distributed over the following places and times :

1. Lahore, March 14th—23rd, 1893	.	.	.	9 working days.
2. Jalandhar, October 4th—19th, 1893	.	.	.	14 " "
3. Delhi, April 17th—May 4th, 1894	.	.	.	16 " "
4. Bareilī, October 9th—26th, 1894	.	.	.	16 " "
5. Mussoorie, May 8th—June 13th, 1895	.	.	.	31 " "
6. Lahore, January 11th—March 4th, 1897	.	.	.	47 " "
7. Mussoorie, July 8th—August 3rd, 1897	.	.	.	23 " "
8. Delhi, January 20th—February 19th, 1898.	.	.	.	27 " "

It will be noticed that more than half the days of session (97 out of 183) fell in the two years 1897 and 1898. During the first three years the work was carried on in sessions



averaging rather less than thirty days annually, the Chief Reviser being unable to prepare for more, as he was in charge of a missionary station. At this rate of progress the Revision would have taken nine or ten years, during which period the personnel of the Committee would in all probability entirely have changed; and that, to judge by the experience of other revisions, would have been likely to result in upsetting much of the former work, and so in further indefinite delay. It was therefore resolved, with the consent of the C.M.S., that the Rev. H. U. Weitbrecht should be entirely set free for this work. Hitherto the Chief Reviser had prepared his own draft of alterations, which was gone through, discussed, and modified at each session of the Committee. It was then printed and sent for criticism to some hundred and fifty persons, of whom one-sixth on an average sent back their copies with more or less annotations. At the subsequent session these criticisms were sifted and considered, and the printed copy again gone through. It was then finally passed, subject to adaptation, in case of parallel emendations in later passages. From April, 1896, the Chief Reviser set to work with his fellow-Reviser, Mr. Chandū Lāl, and a Muhammadan scholar as assistant, to prepare draft revisions of the remainder of the New Testament, portion by portion. These were circulated as before to members of the Committee and outsiders. The criticisms received were sifted and collated by the Chief Reviser and his assistants, and then submitted to the Committee at its session, when the draft was carefully gone through and passed for press. I subjoin a statement showing the progress of the work:

Date of Session.	Working days.	Portion revised.
1. 1893, March	9	St. Matthew i.—xii.
2. 1893, October	14	St. Matthew xiii.—xxviii.
3. 1894, April—May	16	St. Mark i.—xi. 14.
4. 1894, October	16	St. Mark xi. 15—St. Luke ii.
5. 1895, May—June	31	St. Luke iii.—St. John vi.
6. 1897, January—March . .	47	St. John vii.—2 Corinthians.
7. 1897, July—August . . .	23	Galatians—Hebrews.
8. 1898, January—February	27	James—Revelation.

At the final session the Committee also considered many reserved points of idiom and terminology. In this they were assisted not only, as in previous sessions, by two paid assessors, but by three well-known Urdū scholars and authors, who kindly gave not a little time and labour without remuneration.

The greater relative progress made in the last three sessions was due to (1) the greater practice attained, involving agreement as to many renderings; (2) the longer sessions, giving greater continuity to the work; (3) the more thorough preparation of text and collation of criticisms since the Chief Reviser and two assistants had been continuously at work.

In March, 1898, the Chief Reviser left for England, and was entrusted during his furlough with the task of (1) checking the accuracy of the text; (2) harmonising parallel renderings in accordance with principles accepted by the Committee; (3) providing paragraph headings, in which he followed mainly the latest French edition of the British and Foreign Bible Society (D'Ostervald's version, 1897); (4) giving references to parallel passages in gospels, and Old Testament quotations throughout. In order to effect the harmonising, a Greek-Urdū concordance of the New Testament was made on the basis of *Bruder's Greek Concordance*. It was resolved by the British and Foreign Bible Society Committee to print at first a tentative edition of three thousand copies in both the Persian and Roman characters, with an extra five hundred in each case on broad margin for annotations, and also to have a set of maps bound up with both editions. The first sheets of the Roman-Urdū New Testament were sent to press in May, 1899, and the issue of the first edition took place in January, 1900. Most valuable assistance in reading the proofs has been kindly rendered by the Rev. H. E. Perkins and the Rev. F. A. P. Shirreff. The copy of the Persian-Urdū edition was expected to be complete by the end of 1899, and is to be put through the press at Lahore by the Chief Reviser on his return to India.

Principles and Results of the Revision.

It is natural that, in setting up a standard of comparison by which to judge of a foreign New Testament revision, our minds should turn to the most finished European versions, and especially to the English Revised New Testament of 1881. But though we acknowledge, with a gratitude that has deepened as the work proceeded, the unique assistance which we have derived from the English Revised Version in the matter of interpretation, we cannot overlook the fact that its vernacular style has by no means satisfied the general sense of English readers and commentators. Moreover, in considering a translation or revision of the New Testament in an Oriental tongue, we have to bear in mind the fact that its genius probably differs from that of both Greek and English more than these from one another. Again, we have to remember that the environment of a version produced in a non-Christian land, and intended partly for a non-Christian people, has a definite bearing on the character of that version.

Bearing these qualifications in mind, I notice first the principles of procedure laid down by the Constituent Conference at Delhi in December, 1892. These were afterwards accepted by the British and Foreign Bible Society.

1. It was resolved to adopt as the basis of revision the Roman-Urdū edition published in 1887, this being regarded as the purest and correctest form of Dr. Mather's text. The work, therefore, is definitely a revision and not a fresh translation. At the same time, the vernacular text with which it deals is by no means a fixed quantity. It is one chosen out of several that are in circulation, and has a standing of about thirty years only. It has, therefore, obviously nothing like the prescriptive authority of Luther's version or the English Authorised.

2. It was further resolved "that the Revision follow the Revisers' Greek text, to the exclusion of the marginal

readings." These last words are, of course, meant to exclude those marginal readings from the *text* of the Urdū Revised Version. The insertion of some of them in the *margin* of the Urdū Revised Version was a question which emerged later, when the Revision had gone some way. It may also be noted that this resolution did not bind the Revisers to follow the *renderings* of the English Revised Version, whether those adopted in the text or in the margin; though, naturally, the cases in which we have not followed either the one or the other, or the American Revisers, have been extremely few.

The question of the extent to which the English Revisers' Greek text should be adopted by translators has lately come up for discussion. I therefore give the reasons for the procedure of the Urdū New Testament Revision Committee in some detail.

On June 29th, 1881, after the publication of the English Revised Version, the British and Foreign Bible Society Committee issued a circular letter to translators and revisers in which it was stated that "the Committee have resolved to authorise missionaries and others engaged on behalf of this Society in the work of translation or revision, to adopt such deviations from the *Textus Receptus* as are sanctioned by the text of the Revised English Version of 1881." Further on we read: "Whilst the Committee would not desire to control the conscientious judgment of translators or revisers, they would suggest that, where the marginal note in the English Version indicates that there are ancient authorities in support of the Elzevir text, there will be safety in adhering, for the present, to the Elzevir text."

This question was considered very carefully not only at the Delhi Constituent Conference, but also by the Revisers more than once during the session, and always with the same result. It was felt that, as between the Greek text of the English Authorised Version and that of the Revised Version, there could be but one opinion. Whatever critical objections in detail one may have against the latter, it is as a whole by far the purer text. Furthermore, the choice appeared to us

to lie, for our purposes, between the two texts as they stand, because the third alternative, the construction of a new Greek text of the New Testament, was clearly a task beyond our powers. True, the suggestion was made that any reading in the text underlying the English Authorised Version, for which the English Revised Version alleged in its margin the existence of ancient authority, should continue to stand as in the Authorised Version, and that only those readings of the Authorised Version should be rejected as spurious which are altered without remark in the Revised Version. But in the first place, this is given only as a suggestion, from which translators and revisers may depart if impelled by their conscientious judgment. And, next, the ancient authority alleged in the margin of the Revised Version, as explained in the Revisers' Preface, is of greatly varying degrees. These degrees are indicated to some extent by the phrases used to describe the authority for those alternative readings which the Revisers nevertheless excluded from their text: "the most ancient MSS.; many very ancient authorities; some of the most ancient and other important authorities; many ancient authorities; many authorities, some ancient; some ancient authorities; some authorities." That readings so differently attested should have shared the same fate is due largely to the fact that the authority of ancient MSS. is modified by that of versions and of internal evidence. Hence the phrases used by no means exhaust the degrees of evidence for various readings. They range from a slight turning of the scale in favour of the reading admitted into the text, to a very slender probability in favour of one not absolutely excluded from the margin. This being so, it is more than probable that translators and revisers who set out to take the Revised Version text, minus marginally annotated variants from the Authorised Version, will feel that some of these variants should be retained, and that thus will result a motley variety of texts, constructed according to the feelings or judgment of men who presumably are good linguists, but who are rarely equipped for the very difficult task of textual criticism,

and still more rarely have time to give to it in addition to their linguistic labours. As a matter of fact this is precisely what has happened in several translations or revisions of late years, and the confusion among these amateur New Testament texts in various languages is increased by the different methods adopted as to variants, some indicating doubtful passages by brackets or other marks, others not at all.

This, in India, where many versions circulate, and where Muhammadan opponents are constantly on the watch for evidence to prove the corruption of our Scriptures, is a very serious matter. The existence of different readings and the care taken to record and sift them by competent authorities is susceptible of a rational defence. We can meet the Muhammadan attack when we use the text of either the Authorised Version or the Revised Version, which were adopted or prepared by the highest Christian authorities of their times. But if we have one amateur text for Urdū, another for Hindī, and a third for Bangālī, we shall be giving ourselves away in this controversy, besides putting a stumbling-block in the way of Christians, who often enough use two languages.

Feeling, therefore, that the choice thus lay between the Greek texts underlying the English Authorised Version and the Revised Version, the Urdū Revisers chose the latter, though fully conscious of the difficulties which it involved. The British and Foreign Bible Society circular already quoted gave revisers liberty to introduce alternative marginal readings. The Urdū Committee therefore resolved to record those alternative readings of the Revisers' Greek text which have a place both in their margin and in the texts of the Authorised Version and Stephanus. The question is one of great importance to all who use the vernacular New Testament, and it is to be hoped that the Christian community in India, at least, may agree on a common action in the matter.

Besides the alternative readings, it was determined in the Delhi Constituent Conference to have three other kinds of marginal notes: (1) Renderings which may fail to secure a

place in the text, but are considered of sufficient importance to be preserved. (2) Literal renderings of words or phrases which cannot on idiomatic grounds be admitted into the text, but throw light upon the meaning or context. (3) Explanations of coins, weights, or measures which have no exact vernacular equivalent in the text. It was also resolved to exhibit poetical quotations as such, and to adopt the paragraph form. I hope that, while doing this, we have succeeded in indicating chapter and verse numbers clearly enough to make reference easy. The punctuation (which of course comes out chiefly in the Roman-Urdū edition) has in the main followed the English Revised Version, with modifications due to Urdū structure. It is therefore heavier than ordinary stopping. If it is impossible to bring out a first edition printed in a foreign country without a considerable number of slips, this will apply specially to the punctuation.

With regard to proper names, "it was unanimously resolved that those which have become prevalent in current Urdū shall be written in their prevailing forms. Other names shall be written in their original forms as far as possible." For Greek names "original form" was taken to mean the nominative singular; in Hebrew there is no ambiguity. The names of the four evangelists as given in the old version were considered to have become prevalent in current Urdū, and were therefore retained in their somewhat anomalous forms; so also was that of the Apostle Peter. The following list gives all, or nearly all, the names taken over from current Urdū :

Ādam.	Shama'ūn.	Shaitān.
Hawwā.	Fir'aun.	Damishq.
Hābil.	Samwil.	Sīnā.
Nūh.	Dāūd.	Kan'ān.
Ibrāhīm.	Sulaimān.	Kasdī.
Hājirah.	Qaisar.	Saidā.
Lūt.	Aiyūb.	Sūr.
Izhāq.	Yūnus.	Baitlahm.
Ismā'il.	Yājūj.	Qaisariya.
Ya'qūb.	Mājūj.	Antākiyā.
Yūsuf.	Jibrāil.	Isfāniya.
Mūsā.	Mikāil.	'Askar (Sychar).

An interesting discussion was raised during the course of the Revision as to the proper form of the Saviour's name. Some friends outside the Committee advocated the re-introduction into the New Testament of the Muhammadan form 'Īsā in place of Yisū'. It was urged, quite truly, that 'Īsā was the current Urdū form, and, with less force, that it was the more euphonious. But the Committee had no doubt as to the retention of Yisū'. This has become almost universally current among Christians, and is understood by all outsiders who have anything to do with them. It also represents accurately enough the Hebrew trilateral root *Yod, Shin, 'Ayin*. The form 'Īsā reverses this order, and as there seems to be no trace of its existence before Muhammad's time, we may reasonably infer that it was one member of several pairs of names which he seems to have purposely altered to suit the jingling rhyme that passes as one of the beauties of the Qurān. Muhammad gave to the world Hābīl and Qābīl for Abel and Cain; Hārūn and Qārūn for Aaron and Korah; Jālūt and Thālūt for Goliath and Saul; Yājūj and Mājūj for Gog and Magog; and it may well have pleased his ear to couple Jesus and Moses as 'Īsā and Mūsā. Certainly his followers are very fond of so coupling them.

The last resolution of the Constituent Conference which need be quoted here runs thus: "As regards the standard of language, it was resolved, with one dissenting vote only, that the Revised Version be made to conform, in the main, to the dialect of Urdū spoken in Delhi."

In view of the history of Urdū, which shows that the language took its rise in and around Delhi, it is needless to say much in support of this resolution. If there were an alternative standard it would be that of Lucknow; but while this has had its definite standing and influence in Urdū literature, it is the Delhi type of Urdū which is generally looked to as the standard by Urdū speakers and writers throughout India, and is chiefly coming to the fore in modern literature.

But, granted the choice of a certain dialect as the language of a Bible version, should this conform more to the literary

standards of the language or to popular speech? Here Urdū Revisers are in a happier position than some of their brethren who deal with other Indian tongues, the literature of which has been manipulated by a priesthood after archaic and unnatural models. Though Urdū has a definite religious colouring, yet it had its origin in the needs created by the amalgamation of races in an organised empire ; and so it has been moulded not by the policy of a priesthood, but by the needs of a people. Its best poets and authors have had to write what would go home to the hearts of men, and there is not that gulf between the spoken and the written language which is said to exist in Tamil or Bangālī. There is, of course, an immense variety within the spoken use of Urdū, from the polished idiom of the educated Hindūstānī, Panjābī, or Dakkhanī, to the rough *lingua franca* of the cantonment bazaar or the country town ; but this does not alter the standard of Urdū any more than the London or Lancashire dialects affect the Queen's English. We hold, therefore, that a Bible version should conform to the standard of literary purity, while its choice of language should be as simple and lucid as the subject will permit.

I may here notice, by way of sample, some variations from the South-Eastern Urdū of the Banāras and Mirzāpūr versions which the adoption of the Delhi idiom has involved. One of these amendments was the subject of some public discussion during the progress of the Revision. The Urdū both of Delhi and Lucknow has discarded the use of the nominative plural (*we* and *ye*) of the demonstrative pronouns *wuh* and *yih*, these latter forms being used for both numbers (*wuh* = that or he, and those or they ; and *yih* = this and these, or he, she, and they). This was objected to by some of our kindly critics on the ground that it might sometimes cause confusion in a sentence, and that it was an impoverishment of the language. We had to reply that Revisers have to deal with the language as it is, not as it had better be ; and that this attrition and unification of distinct forms is a process going on in all growing languages. The loss

in this case results in a lightening of the language, the tendency being to leave out the pronoun wherever it can be understood from the verbal form; where ambiguity would be caused, a noun is coupled with the pronoun, as *wuh log*.

The following are a few more samples of amendments connected with the adoption of the Delhi idiom: the disuse of constructions and words like *us pās* and *mujh pās*, *leo*, *kabhū*, and *kisū*, *sabhon*, *bārahon*, *ba'zon*; the much more frequent use of *kar* than *ke* for the termination of the conjunct participle; the much less frequent use of the particles *so*, *par*, and *tab*; the substitution of *pahle* for *āge* with reference to time, of *bulāwā* for *bulāhaṭ*, of *kah* for *bol* to introduce a speech, and of *se* for *ko* after *kah*.

Other alterations are simply improvements in idiom. Such are: the regular insertion of the substantive verb after the present participle, as *main kartā hūn* instead of *main kartā*, to distinguish the present indicative from the conditional mood; the omission of the same verb when the negative (*nahīn*) occurs with the verb in the present. The disregard of these usages was an exceedingly common flaw in the old version. Further, the use of the imperative in *nā* to signify contingent or habitual action; a large increase in the use of the auxiliary verbs *le*, *de*, and to some extent *sak*; the more frequent employment of the direct for the oblique oration; the regular placing of the relative before the correlative; the avoidance of involved relative sentences; the use of the reduplicated *bhī*, and of *to* in the apodosis; the increased use of frequentatives, as *kiyā karnā*, continuatives, as *kartā rahnā*, and emphatics, as *kahe denā*; the employment of such idioms as *khānā khānā*, *ghar jānā*; the substitution of idiomatic expressions for literalisms, as *mahak gaya* (St. John xii. 3: "the house *was filled* with the odour of the ointment"), *gūnj gayā* (Acts ii. 2: the sound as of a rushing wind "*filled* the house"). The old version in both places used, for "fill," the literal *bhar jānā*, which is unnecessarily harsh and foreign, as Urdū has a special word in each case—one to express the pervading of the fragrance, the other the spreading of the sound.

In certain cases the spelling is also affected by the new standard adopted. Thus in the case of Hindī words the transitive subjunctive verb loses the *wāo* before the termination, as *bulāe* for *bulāwe*; and the plural cases of nouns in *ī* change this into *iy*, as *machhliyān*; but this is not the case with Arabic or Persian nouns. The spelling of the latter two classes of words has also been revised and vulgarisms as far as possible excluded. But here it is often difficult to draw the line, as Urdū books, owing to the absence of short vowels, do not show when a pronunciation that is an innovation on the correct Persian or Arabic pointing has really become adopted by Urdū. We have taken, *e.g.*, *kashtī*, *mahabbat*, *kanāra*, *qalā*, in the original pointing; but *guwāhī* and *naqs* we rejected, holding that *gawāhī* and *nuqs* are accepted. It will not be surprising if there is some difference of opinion on these spellings.

Having dealt with the questions of *text*, which fixes the thing to be translated, and *linguistic standard*, which determines the element in which it is to be reproduced, I add some remarks on the *principles* which guided us in the matter of rendering.

There are those whose idea of Scripture translation (though not of any other) is to reproduce the form of the original as nearly as possible. One of our critic helpers thus summed it up: "I would have the translation as literal as possible, with just enough concession to idiom to make it intelligible." In place of translation, which is the transferring of thought from one language to another, their guiding principle would be transverbation or reproduction of words and sequences. In reality translation and transverbation are incompatible. Words in different languages may be compared to circles, of which very few cover absolutely the same thought-area, and many correspond over a small part of it only. In phrases the limits of variation are still greater, and in metaphors greatest of all. Word correspondence has no value beyond the correspondence of meaning, and this may demand variation just as well as uniformity of rendering. Furthermore, idiom and

structure may, and often do, demand complete change of form and sequence. We want to give as accurately as possible the thoughts of the original in the way that an Urdū speaker or writer would express them; and to do this we must use freedom.

On the other hand, there are some who would bend everything to subserve smoothness of style and intelligibility, and who would therefore remove whatever might sound harsh to the ordinary reader. Here we have had to remember that there are certain expressions which deal with Divine mysteries for which any human language must be inadequate, and also that in every language which has become the vehicle of Christian thought new ideas have shaped for themselves new words and phrases, which will seem harsh and discordant according to a non-Christian standard.

I may illustrate both sides of the question by a single expression: the "abide in Me" of St. John xv. This we kept as in the previous version: *mujh men qāim raho*. One friend would have had us render "abide" by *raho* only, striking out *qāim*, in order to preserve more exactly this specific expression of Christ's own using. Now it is true that the stem *rah* means "remain," and thus corresponds in one part of its scope to *μεν-*. But when *μεν-* is used in the sense of intentional persistent abiding, it goes beyond the sphere of *rah*, which signifies continuance in the most general sense, as the mere negation of ceasing, and is often used as an auxiliary verb to express the full sense of the present or imperfect tense. Hence in this connection, to express the full idea of persistent remaining, the addition of the word *qāim* or "steadfast" is necessary, and makes the meaning intelligible. But the phrase "abide in" a person, though analogies to it may be found in Muhammadan mystic writers, is certainly not current Urdū. Yet no less certainly must we keep it, because it definitely expresses the fact of the mystical union between Christ and His people; and not in this passage only, but wherever the same meaning occurs. Whereas when the preposition *ἐν* signifies some other relation, it may be translated according to idiom—

eg. 2 Timothy iii. 14, "Abide *in* the things," where we use not *men*, but *par*.

These principles are well exemplified in the history of one of the greatest of Bible translators, Martin Luther. He had begun the study of Hebrew and Greek in the monastery at Erfurt, but he was continually making progress in both, and in his later revisions he gathered around him greater scholars than himself, though none who approached him in mastery of the vernacular or came so near his ideal: "An interpreter must have an unbounded store of words." As Luther acquired more mastery of the original tongues, so he made gradual progress from the literalism of the Vulgate model to greater freedom. He notes this in comparing his German Psalter of 1531 with that of 1524, and we hear his struggles after an adequate expression of the thought in his Latin preface to the later edition: "Deus, quam molestum, et quantum opus, Hebraicos scriptores cogere Germanice loqui! Resistunt, quum Hebraicitatem suam relinquere volunt, et barbaritatem Germanicam imitari."* He has to defend himself against those who reproach him for departing from the Vulgate pattern, and he does it in his own incisive and heavy-handed fashion: "One must not, as these asses do, ask the letters of the Latin tongue how to speak in German. That, one must ask of the mother in her home, the children in the streets, the common man in the market. One must watch their lips to see how they speak, and thereby interpret. Then they will understand it, and perceive that one is talking German to them. So when Christ speaks: 'Ex abundantia cordis os loquitur.' If I am to follow those asses, they will confront me with the letters, and thus interpret: 'Out of the overflow of the heart the mouth speaketh.' Now tell me, is that talking German? What German will understand it? What kind of thing is an overflow of the heart? No German would so say, unless he had too large a heart or too much heart; and even

* "Good God, how painful and how great a labour is it to compel the Hebrew writers to speak in German! They rebel against leaving their Hebrew speech and following the uncouth German tongue."

so the words would not be right. Overflow of the heart is no more German than overflow of the house, or overflow of the stove, or overflow of the bench. The mother in her home and the common man would say : 'What the heart is full of, that will the mouth utter.' That is good German speech, which I have always striven after, but not always hit upon. For the Latin letters above measure hinder us from speaking good German." And in another place he speaks in milder terms of "good and pious hearts, who, moreover, are learned in languages, but unpractised in interpreting."

On the other hand, Luther writes of his later translation work : "Yet I have not let go the letter with over great freedom ; but rather have both I and my helpers with great care regarded it ; and so where a word was of moment, I have kept to the letter of it, and have not lightly departed from it. As in St. John vi. 27 Christ saith : 'Him hath God the Father *sealed*.' Here it had been better German to say : 'Him hath God the Father marked out' ; or, 'Him signifieth God the Father.' But here I had rather force the language than depart from the words. Verily, to interpret is not given to every man, as the crazy saints * deem it : for that is needed a heart truly pious, faithful, diligent, reverent, Christian, learned, experienced, and practised."

The example above discussed by Luther, "Out of the overflow (or abundance) of the heart the mouth speaketh," is an instance which shows how the same principle may lead to different results. Tindale, who as a modern Bible translator only stands second to Luther, retained the more literal rendering, and it is still in our Bible. There are good reasons for the difference as between the English and the German translations which need not be discussed here ; but when we come to a language such as Urdū there is no doubt whatever as to the application of Luther's argument. A literal translation of the phrase would be intolerable and useless ; and the Urdū

* The Anabaptists and others, who claimed to have sufficient inner illumination each for himself.

Revisers have unhesitatingly kept the freer rendering : "*Jo dil men bharā hūā hai, wuhī munh par ātā hai.*"

This indicates the principle which has guided us with reference to Hebraisms and metaphors generally. Some, like the above, are harsh, and need to be modified—*e.g.* Acts ix. 15, "a vessel of election." Others are clear, if sometimes redundant, and generally remain as characteristic of the writer's style—*e.g.* *καὶ ἐγένετο, ἰδοὺ*, etc. Sometimes the rendering has to vary—*e.g.* the phrase "lift up the eyes" is literally translated in St. Matthew xvii. 8, and freely in St. Luke vi. 20, owing to different connections. The value of such phrases and metaphors lies in their forcefulness. Where this disappears in the transference, there the form of the phrase has lost its value. When we found that in St. Matthew vi. 26 "Birds of the heaven," literally translated, was taken by an intelligent reader as a beautiful metaphor for the angels, we contented ourselves with "birds of the air."

The Bible Society rightly lays special stress on a uniform rendering of specifically Scriptural names and terms. It is in this class of words that the difference of ideas between two languages representing different religions most readily emerges. But in a language used by Muhammadans the points of difference from Biblical ideas are, of course, less numerous than in the tongue of a pantheistic and idolatrous religion. Urdū has also an advantage in that it can draw its religious terms from both Persian and Arabic, and thus express some distinctions which neither of these by itself can give so readily. Thus the chief Arabic word for sin is *khatā* (error), which many Arabic-speaking missionaries feel to be a very weak term for the Biblical idea of sin. But in Urdū we can take the Persian *gunāh* for the general idea, leaving *khatā* for the weaker meaning.

The correspondence of the Arabic vocabulary of Urdū with Hebrew is in many respects a great advantage. To have such words as *kaffāra* (atonement), *haikal* (temple), *barakat* (blessing), ready to hand is most useful. But here we are again reminded that not only corresponding words,

but those that come from the same root, often differ greatly in scope as between languages. Thus *barakat* means "blessing" in the sense of a Divine benefit bestowed or prayed for, but not in the sense of the celebration of those benefits by man—as "Blessing . . . be unto our God" (Rev. vii. 12). Other corresponding roots have more or less changed their meaning. *Sadāqat* is not "righteousness," but "truth"; and *hasad* means not "favour," but "envy." To express righteousness and favour we used two Persian words—*rāstbāzī* and *mihrbānī*.

I note here our treatment of some other Scriptural terms.

The Persian *Khudā*, for the Divine name, has been kept, with the exception of 1 Corinthians viii. 6, where *ek hī Allāh* stands in contrast to *balut se ilāh* in the previous verse.

Ἅδης in the previous version was *dozakh* (the hell of torment), which was clearly wrong. We discussed the claims of *pātāl* (the Hindu nether world), *barzakh* (the intermediate condition of Islam), and *i'rāf* (purgatory), but decided that none of these had the true connotation. We therefore accepted '*Ālam-i-arwāh* (the world of spirits), as in the Creed, although in Muhammadan theology it has a different meaning (the abode of spirits before they become embodied), as we were assured by our Assessors that the context would make the meaning clear, and the term in a new, yet analogous use, would gain the desired connotation.

The word *ψυχή* (soul) by itself (when not meaning "person") was translated by *jān*; but when coupled with "body," by *rūh*, because in that connection *jān* would have meant "life."

The temple as a whole (*ἱερόν*) and the sanctuary or shrine (*ναός*) have been throughout distinguished as *haikal* and *maqdis*.

Conscience is not expressed adequately either by *tamīs* (discrimination) or *zamīr* (mind, reflection); and neither of these is very generally understood. This being an idea which it is desirable to bring home to all, we took the easy word *dil* (heart). The meaning of this is wider than

συμείδῃς; but it covers it and is often clear from the context. To further identify it, we put in the margin the alternative *kānshans* (conscience), one of the English words which is finding its way into Urdū.

Of these Urdū-English words very few were eventually admitted into the text. Judicial work is represented by *apil* (appeal), executive by *mīl* (mile), military by *paltan* (battalion or regiment).

Reference has already been made to some of the principal matters of grammar and idiom which are responsible for many or most of the changes made. I add one or two more.

Though it is an Oriental language, Urdū is nevertheless much more literal than English or Greek. The Urdū speaker does not hear a man, but a man's speech; he does not send to a place, he sends a man there; he does not "obtain promises," but the things promised; and so on. This has often involved supplying words to complete the sense; but it has not, so far as I know, affected the interpretation of any passage.

Urdū is also exacting in the correspondence of tense in parallel or connected clauses. The New Testament idiom, especially in St. John's writings, is prodigal in variations of tense. These in the historical parts are throughout given in the Urdū historical preterite or imperfect, as the case may be.

The question of the use of honorific pronouns, numbers, and verbal forms was raised during this session. It was answered in the negative because the use of honorifics would have involved us in a mass of questions of interpretation which were quite beyond our province. The interesting remarks by Dr. Rouse in his monograph on the new Bangālī version have increased my thankfulness that we came to this conclusion, when I see the appalling problem which the Bangālī Revisers had to solve, in that they were driven to divide Biblical personages into two classes—those who by the Spirit of inspiration were worthy of honorifics, and those who were

not. This is surely better left to a higher tribunal. At any rate our Assessors assured us that the absence of honorifics in the translation of an inspired book was open to no misconception.

Of improvements in translation I will only mention instances of classes.

There are those which follow improvements in the English Revised Version, as Acts xxvi. 28, "With but little persuasion thou wouldest fain make me a Christian"; 1 Timothy vi. 10, "The love of money is a root of all kinds of evil."

Corrections of incorrect or unintelligible renderings in the Mirzāpūr version, as Ephesians iv. 15, ἀληθεύοντες ἐν ἀγάπῃ, translated *mahabbat ke pairau hoke* = being votaries of love (R.V., *mahabbat aur sachchī bol chāl se* = by love and truthful behaviour); 1 Corinthians ix. 18, ἀδάπανον θήσω τὸ εὐαγγέλιον—*khushkhabarī ko bemuzhda dūn* = I may give the good news without glad tidings (R.V., *khushkhabarī ko muft kī dūn* = may make the good news without charge); *ibid.* 27, δουλαγωγῶ, *bāndhke ghasīt liye phirtā hūn* = drag about in bonds (R.V., *qābū men rakhtā hūn* = bring into subjection).

Renderings by apparently corresponding words, but overlooking the variations in usage, as πόσῳ μᾶλλον (*e.g.* St. Luke xi. 13), and πολλῶ μᾶλλον (*e.g.* Romans v. 17), translated in old version by *kitnā ziyāda* = how much more? This gives in Urdū a quantitative sense to the action: "How many more good things will your Father give?" "How much more [powerfully or extensively] shall they reign in life?"—whereas the sense of the original and the English is an argument *à fortiori* = how much more certain is it that, etc. To express this thought as nearly as possible we have changed the form of the phrase to *zarūr hī* = most assuredly. In some passages the choice of words which Urdū gives has enabled us in our emendations to bring out differences which the English Revisers had either to pass by or to relegate to the margin. Such are: St. Matthew xvi. 9, 10, κοφίνους,

tokriyān = small baskets; *σπυρίδας, tokre* = large baskets. The change of gender to feminine for inanimate objects in Urdū serves the purpose of a diminutive. St. Matthew xxvi. 49 and St. Luke xv. 20, *καταφιλεῖν, bose lenā* = to kiss repeatedly, distinct from *chūinna* = to kiss. St. John xix. 24, two words for "cast lots," in Urdū, *chittihī dālnā* and *qurā' dālnā*, as in Greek, *λαγχάνειν* and *κλῆρον βάλλειν*. Acts xi. 9, *ἄ* (neut. pl.) (R.V., "what"; Urdū, *jinhēn* = the things which). St. John xxi. 15 ff., *ἀγαπᾶν* and *φιλεῖν*; Urdū, *mahabbat rakhnā* and *azīz rakhnā*. 2 Peter i. 7, *φιλαδελφία, birādarāna ulfat, ἀγάπη, mahabbat*.

Finally, I give specimens of the few departures from the rendering of the English Revisers: Acts xvii. 6, *ἀναστατώσαντες* (R.V., "turned upside down"; Urdu, *bāgī kar diyā* = stirred up to sedition, cf. xxi. 38). Acts xxvii. 5, *κατήλθομεν* (R.V., "came to"; Urdū, *utre* = landed, cf. xviii. 22 and xxi. 3). Romans iii. 9, *προεχόμεθα* (R.V., "are we in worse case?" Urdū, *kyā hamārī hālat kuchh achchhī hai?* = are we in better case?—herein following the American Revisers.)

To sum up, our endeavour has been to present the Divine Oracles of the New Testament to the Urdū-speaking Church and community in the purest possible form. Having to do with a version of some standing, on which good and able men have expended much labour, we have tried to make no alteration without good reason. The good reasons which have guided us are, in order of importance, these:

Purity of text.

Correctness, uniformity, and lucidity in rendering.

Purity and forcefulness of idiom.

Euphony and purity of style.

A version embodying these has been our ideal. What progress we have made towards it others must judge. For the present it is put forth in tentative form, and we say with Tindale: "Count it as a thing not having his full shape . . . even as a thing begun rather than finished. In time to come (if God have appointed us thereunto) we will give it his full

shape, and put out if aught be added superfluously, and add to if aught be overseen through negligence." Whatever be God's pleasure for the workers, may He, for whose glory it was done, accept and bless their work for the building up of His Church and the extension of His Kingdom !

December, 1899.

APPENDIX

In order to illustrate the development of the Urdū New Testament versions I append in parallel columns six passages from the four principal ones : (1) Henry Martyn's ; (2) Banāras Committee's ; (3) Dr. Mather's ; and (4), what we may call *ob originem* for convenience' sake—the Delhi Revision.

HENRY MARTYN'S VERSION.

St. Matt. xiv. 13-21.

(13) Jab 'Isá ne yih suná, to wahán se kishṭí par baiṭhke ek wírána men alag gayá : aur jama'aten yih sunkar, shahron se nikalkar, khushkí uske píchhe ho líán. (14) Aur 'Isá ne nikalkar ek barí jama'at ko dekh kar, un par rahm kiyá, aur unke bímáron ko changá kiyá. (15) Aur jab shám húí, uske shágirdon ne us ke sámhne áke kahá, Jagah wírán hai, aur ab din ákhír hai, in jama'aton ko rukhsat kar, ki wuh gánwon men jákar, apne kháne ke liye mol len. (16) Par 'Isá ne unhen kahá, ki un ká jáná zarúr nahín, tum unhen kháne ko do. (17) Unhon ne us se kahá, Yahán roṭíon ke páñch girdon aur do machhlíon ke siwá kuchh nahín. (18) Wuh bolá, ki Unhen yahán mujh pás láo. (19) Aur us ne hukm kiyá, ki log sabz par baiṭhen, aur un páñch girdon aur do machhlíon ko utháyá, aur ásmán kí taraf dekhke, shukr kiyá, aur torkar, girde shágirdon ko aur shágirdon ne un ko liye. (20) Aur we sab khákar ser húa, aur unhon ne un tukron kí jo bach rahe the bárah tokríán bharín utháín. (21) Aur we jo khá chuke the, siwá randíon aur larcon ke, qaríb páñch hazár ádmíon ke the.

St. Luke xxi. 10-19.

(10) Phir us ne unhen kahá,

BANÁRAS VERSION.

St. Matt. xiv. 13-21.

(13) Jab Yisú' ne suná, to wahán se kishṭí par baiṭhke alag ek wírána men gayá : log yih sunke, shahron se nikle, aur khushkí kí ráh se us ke píchhe ho liye. (14) Aur Yisú' ne nikalkar ek barí bhír dekhí ; un par use rahm áyá, aur jo un men bimár the, unhen changá kiyá. (15) Aur jab shám húí us ke shágirdon ne us pás áke kahá, ki Jagah wíráná hai, aur shám ho gayí, logon ko rukhsat kar, ki we bastíon men jáke apne wáste kháne ko mol len. (16) Yisú' ne un se kahá, Un ká jáná kuchh zarúr nahín ; tum unhen kháne ko do. (17) Unhon ne us se kahá, ki Yahán hamáre pás páñch roṭí aur do machhlíon ke siwá kuchh nahín hai. (18) Wuh bolá, ki Unhen yahán mere pás láo. (19) Phir us ne hukm kiyá, ki log ghás par baiṭhen ; tab un páñch roṭí aur do machhlíon ko liyá, aur ásmán kí taraf dekhkar barakat dí, aur roṭí torke shágirdon ko, aur shágirdon ne logon ko dín. (20) Aur we sab kháke ásúda húa ; aur unhon ne tukron kí, jo bach rahe the, bárah tokríán bharí utháín. (21) Aur we, jinhon ne kháyá thá, siwá 'aurat aur larcon ke, qaríb páñch hazár ke mard the.

St. Luke xxi. 10-19.

(10) Phir us ne un se kahá,

MIRĀZPŪR VERSION

(DR. MATHER'S).

St. Matt. xiv. 13-21.

(13) Jab Yisú' ne suná, to wahán se kishtí par baithke alag ek wíráne men gayá: log yih sunke, shahron se nikle, aur khushkí kī rāh se us ke píchhe ho liye. (14) Aur Yisú' ne nikalkar ek barí bhír dekhí; un par use rahm áyá, aur jo un men bímár the, unhen changá kiyá. (15) Aur jab shám húi, us ke shágirdon ne us pas áke kahá, ki Jagah wírána hai, aur shám ho gayí, logon ko rukhsat kar, ki we bastíon men jáke apne wáste kháne ko mol len. (16) Yisú' ne un se kahá, Un ká jáná kuchh zarúr nahín; tum unhen kháne ko do. (17) Unhon ne us se kahá, ki Yahán hamáre pas páñch roṭíon aur do machhlíon ke siwá kuchh nahín hai. (18) Wuh bolá, ki Unhen yahán mere pás láo. (19) Phir us ne hukm kiyá, ki log ghás par baithen; tab un páñch roṭíon aur do machhlíon ko liyá, aur ásmán kī taraf dekhkar barakat dí, aur roṭían torke shágirdon ko, aur shágirdon ne logon ko dín. (20) Aur we sab kháke ásúda húe; aur unhon ne tukron kī, jo bach rahe the, bárah tokrián bharí utháín. (21) Aur we, jinhon ne kháyá thá, siwa 'auraton aur larakon ke, qaríb páñch hazár ke mard the.

St. Luke xxi. 10-19.

(10) Phir us ne un se kahá ki

DELHI VERSION.

St. Matt. xiv. 13-21.

(13) Jab Yisú' ne yih suná, to wahán se kashtí par kisi alag wíran jagah ko rawána húa; aur log yih sunkar shahron ko chhor chhorke paidal us ke píchhe gaye. (14) Us ne nikalkar barí bhír dekhí, aur use un par tars áyá; aur us ne un ke bímáron ko achchhá kar diyá. (15) Aur jab shám húi, to shágird us ke pás ákar bole, ki Jagah wíran hai, aur ab waqt guzár gayá hai; logon ko rukhsat kar de, táki gánwon men jákar apne wáste khána mol le len. (16) Magar Yisú' ne un se kahá, ki In ká jáná zarúr nahín; tum inhen kháne ko do. (17) Unhon ne us se kahá, ki Yahán hamáre pás páñch roṭiyon aur do machhliyon ke siwá aur kuchh nahín. (18) Us ne kahá; Unhen yahán mere pás le áo. (19) Aur us ne logon ko hukm diyá, ki Ghás par baitho; aur un páñch roṭiyon, aur do machhliyon ko lekar aur ásmán kī taraf dekhkar barakat cháhí, aur unhen torke shágirdon ko diyá, aur shágirdon ne logon ko; (20) aur sab khákar ser ho gaye. Phir unhon ne bache húe tukron se bharí húi bárah tokriyan utháín. (21) Aur khánewále, siwá 'auraton aur bachchon ke, páñch hazár mard ke qaríb the.

St. Luke xxi. 10-19.

(10) Phir us ne un se kahá, ki

HENRY MARTYN'S VERSION.

BANĀRAS VERSION.

Ummat par ummat aur mam-lukat par mamlukat khurúj karen-gí. (11) Aur aksar maq-ámon men shiddat ke zalzale áwenge, aur wabáen hongín, aur kál parenge, aur haulnák khiyál aur barí 'alámaten ásmán se namúd hong-e. (12) Lekin sab wáqa'on se peshtar, we tumhen mere nám ke sabab pakrenge, aur diqq denge, majma'on aur qaidkhánon men hawála karke, bádsháhon aur hákimon ke huzúr le jáenge. (13) Aur anjám yih tumháre liye gawáhi thahregí. (14) Pas apne dilon men thán lo, ki áge se andesha na karo, ki ham kyá jawáb denge, (15) Is liye, ki main tumhen zabán o danish dúngá ki tumháre sab dushman bolne yá samhne karne par qádir na hong-e. (16) Aur má báp, aur bhái aur khwesh ~~aur dost~~ tumhen pakarwá denge, (17) Aur tum men se ba'zon ko qatl karwáenge aur mere nám ke sabab sab tum se dushmaní paidá karenge. (18) Par tumháre sir ke ek bál ko zarar na pahunchegá. (19) Apne sabr se apní jánen le raho.

St. John xv. 1-6.

(1) Main ták haqíqí hún aur merá báp bághbán. (2) Jo shákḥ mujh men mewa nahín látí, wuh use tor dáltá hai, aur har ek jo mewa látí hai, wuh use sáf kartá hai, táki wuh mewa ziyáda láwe.

ki Qaum qaum par, aur bádsháhi bádsháhi par charḥ áwegí. (11) Aur bahut jagahon men bare bare bhúnchál áwenge, aur mari aur kál paregá: aur bhayának chízen aur bare bare nishán ásmán se zahir hong-e. (12) Lekin sab se pahlé mere nám ke sabab tum par háth dálenge, aur satáwenge, aur 'ibádatkhánon aur qaidkhánon men hawála karenge, aur bádsháhon aur hákimon ke pás khínchenge. (13) Aur yih tumháre liye gawáhi thahregí. (14) Pas apne dil men thahrá rakho, ki ham pahle se fikr na karen, ki kyá jawáb denge. (15) Is liye ki main ~~tumhen~~ aisi zubán aur hikmat dúngá, ki tumháre sab mudda'í khiláf kahne aur sámhná karne ká maqdúr na rakhenge. (16) Má báp, aur bhái, aur rishtadár, aur dost bhí tum ko giriftár karáwenge; aur tum men se ba'zon ko qatl karenge. (17) Aur mere nám ke sabab sab log tum se kína rakhenge. (18) Lekin tumháre sir ká ek bál bíká na hogá. (19) Tum sabr se apní ján bacháe rakho.

St. John xv. 1-6.

(1) Main sachche angúr ká darakht hún, aur merá Báp bághbán hai. (2) Jo dālí mujh men mewa nahín látí, wuh use tor dáltá hai: aur har ek jo mewa látí, wuh use sáf kartá

MIRZĀPŪR VERSION

(DR. MATHER'S).

Qaum qaum par, aur bādshāhat bādshāhat par charḥ āwegī. (11) Aur jagah ba jagah baṛe baṛe bhūnchāl āwenge, aur kāl aur marī paregī; aur bhāyanak chizen aur baṛe baṛe nishān āsmān se zāhir hongē. (12) Lekin in sab bāton se pahle wē mere nām ke sabab tum par hāth ḍālenge, aur satāwenge, aur 'ibādatkhānon aur qaidkhānon men logon ke hawāla karenge, aur bādshāhon aur hākimon ke pās khinchenge. (13) Aur yih tumhāre liye gawāhī ṭahregī. (14) Pas apne dil men ṭaharā rakho, ki ham pahle se fikr na karen, ki kyā jawāb denge. (15) Is liye ki main tumhen aisī zubān aur hikmat ḍūngā, ki tumhāre sab dushman khilāf kahne, aur sāmhnā karne kā maqdūr na rakhenge. (16) Aur tum mā bāp, aur bhāion, aur rishtadāron, aur doston se bhi giriftār kiye jāoge; balki wē tum men se ba'zon ko qatl karenge. (17) Aur mere nām ke sabab sab log tum se kīna rakhenge. (18) Lekin tumhāre sir kā ek bāl bhī girāyā na jāegā. (19) Tum sabr se apnī jān bachāe rakho.

St. John xv. 1-6.

(1) Main sachche angūr kā darakht hūn, aur merā Bāp bāgbān hai. (2) Jo ḍālī mujh men mewa nahīn lātī, wuh use chhānt ḍāltā hai; aur har ek jo mewa lātī, wuh use sáf kartā hai, tā ki

DELHI VERSION.

Qaum par qaum, aur bādshāhat par bādshāhat charḥāī karegī. (11) Aur baṛe baṛe bhaunchāl āenge, aur jā ba jā kāl aur marī paregī; aur āsmān par barī barī dahshatnāk bāten aur nishān zāhir hongē. (12) Lekin in sab bāton se pahle wuh mere nām kī khātir tumhen pakrenge, aur 'ibādatkhānon kī 'adālat ke hawāle karenge, aur qaidkhānon men ḍalwāenge, aur bādshāhon aur hākimon ke sāmne hāzir karenge. (13) Aur yih tumhāre gawāhī dene kā mauqa' hogā. (14) Pas apne dil men ṭhān rakho, ki Ham pahle se fikr na karenge ki kyā jawāb den. (15) Kyūnki main tumhen aisī zabān aur hikmat ḍūngā, ki tumhārā koī mukhālīf sāmna karne yā khilāf kahne kā maqdūr na rakhegā. (16) Aur tumhen mā bāp aur bhāī, aur rishtadār, aur dost bhī pakarwāenge; balki wuh tum men se ba'z ko qatl kar denge. (17) Aur mere nām ke sabab sab log tum se 'adāwat rakhenge. (18) Lekin tumhāre sar kā ek bāl bhī bīkā na hogā. (19) Apne sabr se tum apnī jānen bachāe rakhoge.

St. John xv. 1-6.

(1) Main angūr kā asl darakht hūn, aur merā Bāp bāgbān hai. (2) Merī jo ḍālī phal nahīn lātī, use wuh kāṭ ḍāltā hai; aur jo phal lātī hai, use chhāntke durust kartā hai, tāki ziyāda phal lāe.

HENRY MARTYN'S VERSION.

BANĀRAS VERSION.

(3) Ab tum sukhan ke sabab jo main ne tumhen kahá pák ho.
 (4) Mujh men qáim ho aur main tum men. Jis tarah ki dālī ap se mewa lá nahín saktí magar jab ki wuh ták men qáim ho, tum bhí lá nahín sakte magar jab ki mujh men qáim ho. (5) Ták main hún, tum shákhen; jo mujh men qáim hotá hai, aur main us men, wuhí bahut mewa látá hai, is liye ki mujh se juda tum kuchh kar nahín sakte. (6) Agar koí mujh men qáim na ho, wuh dālī kí tarah phenk diyá játá aur súkh játá hai; log unhen samette hain aur ág men jhonkte hain, aur wuh jalte hain.

1 Cor. vi. 1-8.

(1) Áyá tum men se kisí ki yih jur'at hai ki dúsre se manáqash karke faisala ke liye be-dínon pás jáwe, na ki muqaddason pás? (2) Kyá tum nahín jánte ki ahl-i-taqaddus dunyá ká faisala karenge? Pas agar dunyá ká faisala tum se kiyá jáegá, to kyá tum sahl qazíon ke infisál karne ke láiq nahín ho? (3) Kyá tum nahín jánte ki ham frishton ká faisala karenge? pas kyá umúr i dunyawí ká infisál na karenge? (4) Is wáste, agar tum men dunyawí qisse hon, to kalísiyá ke un shakhson jo haqír hain panch máno. (5) Main

hai, táki wuh ziyáda méwa láwe.

(3) Ab tum us kalám ke sabab, jo main ne tumhen kahá, pák hue. (4) Mujh men qáim ho, aur main tum men. Jis tarah ki dālī ap se mewa nahín lá saktí, magar jab ki wuh darakht men qáim ho, usí tarah tum bhí nahín, magar jab ki mujh men qáim ho. (5) Angúr ká darakht main hún, tum dālían ho: Wuh, jo mujh men qáim hotá hai, aur main us men, wuhí bahut mewa látá hai; kyúñki mujh se juda tum kuchh nahín kar sakte. (6) Agar koí mujh men qáim na ho, to wuh dālī kí tarah phenk diyá játá, aur súkh játá hai, aur log unhen batorte hain, aur ág men jhonkte hain, aur we jalái játí hain.

1 Cor. vi. 1-8.

(1) Kyá tum men se kisí ká hiwáð partá hai, ki dúsre se mu'ámala rakhke faisala ke liye be-dínon pás jáwe, na ki muqaddason pás? (2) Kyá tum nahín jánte, ki muqaddas log dunyá kí 'adálat karenge? Pas agar dunyá kí 'adálat tum se kí jáwe, to kyá chhoṭe qaziyon ke faisal karne ke láiq nahín ho? (3) Kyá tum nahín jánte, ki ham frishton kí 'adálat karenge? to kyá is zindagí ke mu'ámala faisal na karen? (4) Pas, agar tum men is zindagí ke qaziya hon, to kalísiye ke un shakhson ko jo haqír hain panch muqarrar karo.

MIRZAPUR VERSION

(DR. MATHER'S).

wuh ziyáda mewa láwe. (3) Ab tum us kalám ke sabab, jo main ne tumhen kahá, pák húe. (4) Mujh men qáim ho, aur main tum men. Jis tarah ki dálí ap se mewa nahín lá saktí, magar jab ki wuh angúr ke darakht men qáim ho, usí tarah tum bhí nahín, magar jab ki mujh men qáim ho. (5) Angúr ká darakht main hún, tum dálíán ho : wuh jo mujh men qáim hotá hai, aur main us men, wuhí bahut mewa látá hai ; kyúñki mujh se judá tum kuchh nahín kar sakte. (6) Agar koí mujh men qáim na ho, to wuh dálí kí tarah phenk diyá játá, aur súkh játá hai, aur log unhen batorte hain, aur ág men jhonkte hain, aur we jal játí hain.

1 Cor. vi. 1-8.

(1) Kyá tum men se kisí ká hiwáo partá hai, ki dúsre se mu'ámala rakhke faisala ke liye bedínon pás jáwe, na ki muqaddason ke pás? (2) Kyá, tum nahín jánte, ki muqaddas log jahán kí 'adálat karenge? Pas agar jahán kí 'adálat tum se kí jáwe, to kyá chhoṭe qaziyon ke faisal karne ke láiq nahín ho? (3) Kyá, tum nahín jánte, ki ham firishton ki 'adálat karenge? to kyá is zindagí ke mu'ámale faisal na karen? (4) Pas, agar tum men is zindagí ke qaziye hon, to kalísiye ke un shakhsan ko jo haqír hain 'adálat karne ke liye

DELHI VERSION.

(3) Ab tum us kalám ke tufail, jo main ne tum se kiyá, pák ho. (4) Tum mujh men qáim raho, aur main tum men. Jis tarah dálí, agar angúr ke darakht men qáim na rahe, to apne ap se phal nahín lá sakti ; isí tarah tum bhí agar mujh men qáim na raho, to phal nahín lá sakte. (5) Main angúr ká darakht hún, tum dáliyán ho ; jo mujh men qáim rahtá hai, aur main us men, wuhí bahut phal látá hai ; kyúñki mujh se judá hokar tum kuchh nahín kar sakte. (6) Agar koí mujh men qáim na rahe, to wuh dálí kí tarah phenk diyá játá, aur súkh játá hai ; aur log unhen jama' karke, ág men jhonk dete hain, aur wuh jal játí hain.

1 Cor. vi. 1-8.

(1) Kyá tum men se kisí ko yih jur'at hai, ki jab dúsre ke sáth muqaddama ho, to faisale ke liye bedínon ke pás jáe, aur muqaddason ke pás na jáe? (2) Kyá, tum nahín jánte, ki muqaddas log dunyá ká insáf karenge? Pas jab tum dunyá ká insáf kar sakte ho, to kyá chhoṭe se chhoṭe jhagron ke bhí faisal karne ke láiq nahín? (3) Kyá, tum nahín jánte, ki ham firishton ká insáf karenge? To kyá ham dunyawí mu'ámile faisal na karen? (4) Pas agar tum men dunyawí jhagre hon, to kyá un ko munsif muqarrar

HENRY MARTYN'S VERSION.

yih is liye kahtá hun, ki tum sharminda ho; kyá aisá hai ki tumháre darmiyán ek k^hiradmand bhí nahín, jo apne bháíon ke insáf se faisala kar sake? (6) Bhái bhái se qaziya kartá hai aur be-imánon ke áge kartá hai. (7) Par yih tumhárá qasúr kullí hai, ki tum ápas men qaziya karte ho? Mazlúm honá kyún nahín ikhtiyár karte, aur apná nuqsán kyún nahín qabúl karte? (8) Ki tum áp hí ek to zulm o zabrdastí karte ho, aur dúsre, bháíon par.

Heb. vii. 4-10.

(4) Ab gaur karo, yih kyá hí bará thá jis ko rásu'lábá Ibráhím ne ganímat ke mál se daswán hissa diyá. (5) Ab Lawí ke un beṭon ko jo kahánat ká kám páte hain hukm hai, ki logon se, yá'ní apne bháíon se, agarchi wuh Ibráhím ke pusht se paidá húe, shara' ke muáfíq daswán hissa lewen. (6) Par is ne, báwajúde ki is kí nasb un kí nasb se judá hai, Ibráhím se daswán hissa liyá, aur us ko jis se w'áde kiye gáye, duá' e k^hair dí. (7) Aur bilá shakk o shubhá chhotá bare se barakat pátá hai. (8) Aur yahán marnewále ádmí daswán hissa lete hain, par wahán wuhí letá hai jis ke haqq men yih gawáhí dí játí hai, ki jítá hai. (9) Aur Lawí ne bhí to jo

BANĀRAS VERSION.

(5) Main yih is liye kahtá hún, ki tum sharminda ho. Kyá aisá hai ki tum men ek 'aqlmand bhí nahín jo apne bháíon ká muqaddama faisal kar sake? (6) Ki bhái bhái se qaziya kartá hai, aur so bhí be-dínon ke áge. (7) Yih tumhárá bará qusúr hai, ki tum ápas kí dád faryád kiyá karte ho. Zulm utháná kyún nahín bihtar jánte? Apná nuqsán kyún nahín qabúl karte? (8) Balki tum hí to zulm aur zabardastí karte ho, so bhí bháíon par.

Heb. vii. 4-10.

(4) Ab gaur karo, yih kaisá buzurg thá, ki jis ko hamáre dádá Abirahám ne lút ke mál se dahyakí dí. (5) Ab Láví kí aulád ko, jo kahánat ká kám pátí hai, hukm hai, ki logon, ya'ne, apne bháíon se, agarchi we Abirahám kí pusht se paidá húe, shari'at ke mutábíq dahyakí lewe: (6) Par us ne, báwujúde ki us ká nasab un se judá hai, Abirahám se dahyakí lí, aur us ke liye jis se wa'da kiye gaye barakat cháhí. (7) Aur lá-kalám chhotá bare se barakát pátá hai. (8) Aur yahán marnewále ádmí dahyakí lete hain; par wahán wuhí letá hai, jis ke haqq men gawáhí dí játí, ki jítá hai. (9) Balki ham yih bhí kah sakte, ki Láví ne bhí, jo dahyakí letá

MIRZAPUR VERSION

(DR. MATHER'S).

muqarrar karo. (5) Main yih is liye kahta hun, ki tum sharminda ho. Kyá aisá hai, ki tum men ek 'aqlmand bhí nahín, jo apne bháíon ka muqaddama faisal kar sake? (6) Ki bhái bhái se qaziya kartá hai, aur so bhí be-dínon ke áge. (7) Yih tumhárá bará qusúr hai, ki tum ápas kí dád faryád kiya karte ho. Zulm uthána kyún nahín bihtar jante? apná nuqsán kyún nahín qabúl karte. (8) Balki tum hí to zulm aur zabardastí karte ho, so bhí bháíon par.

Heb. vii. 4-10.

(4) Ab gaur karo, yih kaisá buzurg thá, ki jis ko Abirahám, hamáre dádá hí ne lút ke mál se dahyakí dí. (5) Ab Láwí kí aulád ko, jo kahánat ká kám patí hain, hukm hai ki logon, ya'ne, apne bháíon se, agarchi we Abirahám kí pusht se paidá hue, shari'at ke mutábíq dahyakí lewen. (6) Par us ne, báwujúde ki us ká nasab un men giná nahín jata hai, Abirahám se dahyakí lí, aur us ke liye jis se wa'de kiye gaye barakat cháhí. (7) Aur lá kalám chhotá bare se barakat patá hai. (8) Aur yahán marne-wále ádmí dahyakí lete hain; par wahán wuhí letá hai, jis ke haqq men gawáhí dí jati ki jita hai. (9) Balki ham aise kahne sakte, ki Láwí ne bhí, jo dahyakí

DELHI VERSION.

karoge jo kalísiyá men, haqír samjhe jate hain? (5) Main tumhen sharminda karne ke liye yih kahta hun. Kyá waqa'í tum men ek bhí dáná nahín miltá, jo apne bháíyon ká faisala kar sake? (6) Balki bhái bháíyon men muqaddama hotá hai, aur wuh bhí bedínon ke áge. (7) Lekin dar haqíqat tum men bará nuqs yih hai, ki ápas men muqaddama-bázi karte ho. Zulm uthána kyún nahín bihtar jante? apná nuqsán kyún nahín qubúl karte? (8) Balki tum hí zulm karte, aur nuqsán pahuncháte ho, aur wuh bhí bháíyon ko.

Heb. vii. 4-10.

(4) Pas gaur karo ki yih kaisá buzurg thá, jis ko qaum ke buzurg Ibráhím ne lút ke 'umda se 'umda mál kí dahyakí dí. (5) Ab Lewi kí aulád men se jo kahánat ká 'uhda páte hain, un ko hukm hai ki ummat, ya'ní apne bháíyon se, agarchi wuh Ibráhím hí kí sulb se paidá hue hon, shari'at ke mutábíq dahyakí len: (6) Magar jis ká nasab un se judá hai, us ne Ibráhím se dahyáki lí, aur jis se wa'de kiye gaye the, us ke liye barakat cháhí. (7) Aur is men kalám nahín ki chhotá bare se barakat patá hai. (8) Aur yahán to marnewále ádmí dahyáki lete hain, magar wahán wuhí letá hai, jis ke haqq men zinda hone kí gawáhí dí jati hai. (9) Pas ham kah sakte hain, ki Lewi ne bhí jo

HENRY MARTYN'S VERSION.

daswān hissa letā hai, Ibrāhīm ke wasīle se diyā; (10) Kyūnki, jis waqt Malik i Sidq ne istiqbāl kiya, Lawī apne bāp kī sulb mēn maujūd thā.

St. James iv. 13-17.

(13) Are tum jo kahte ho, ki Ham āj yā kal fulāna shahr jāwenge, aur wahān ek baras rahenge, aur saudāgarī karenge, aur kuchh kamāenge; (14) Aur nahīn jānte ki kal kyā hogā. Tumhārī zindagī kyā chīz hai? Wuh ek bukhār jo thōre waqt tak to nazar ātā hai, phir fanā ho jātā hai. (15) Chāhiye kī is ke barkhilāf kaho, Agar Khudāwand chāhe, aur ham jīwē to ham aisā yā waisā karenge. (16) Ab to tum apne nakhwaton par fakhr karte ho, par aisā tafakhhur sarāsar zabūn hai. (17) Pas, jo bhalā kar jāntā hai, aur nahīn kartā, us par gunah hotā hai.

BANĀRAS VERSION.

hai; Abirahām ke wasila se dī. (10) Kyūnkī jis waqt Malik i Sidq Abirahām se ā milā, wuh apne Bāp kī pusht mēn thā.

St. James iv. 13-17.

(13) Are āo, tum log jo kahte ho, ki Āj yā kal fulāna shahr jāenge, aur wahān ek baras thahenge, aur saudāgarī karenge, aur naf'a pāwenge: (14) Aur nahīn jānte, kī kal kyā hogā. Ki tumhārī zindagī kyā chīz hai? Kyūnki wuh to ek bukhār hai, jo thōrī der tak nazar ātā, phir gāib ho jātā hai. (15) Is ke barkhilāf tum ko kahā chāhiye, kī jo Khudāwand kī marzī howe, aur ham jīte rahē, yih yā wuh kām karenge. (16) Par ab tum apnī lāfzanīon par fakhr karte ho: aisā fakhr sarāsar bejā hai. (17) Pas jo koī bhalā kar jāntā hai, aur nahīn kartā, us par gunāh hotā hai.

MIRZĀPŪR VERSION

(DR. MATHER'S).

letā hai, Abirahām ke wasīle se dahyakī dī. (10) Kyūnki jis waqt Malik i Sidq, Abirahām se ā milā, wuh hanoz apne bāp kī sulb men thā.

St. James iv. 13-17.

(13) Are āo, tum log jo kahte ho ki Āj yā kal fulāne shahr jāenge, aur wahān ek baras thahrenge, aur saudāgarī karenge, aur nafa pāenge : (14) Aur nahīn jānte ki kal kyā hogā. Kyūnki tumbārī zindagī kyā hai? Kyūnki wuh to ek bukhār hai, jo thorī der tak nazar ātā, aur phir gāib ho jātā hai. (15) Is ke barkhilāf tum ko kahnā chāhiye, ki Jo Khudāwand kī marzī howe, aur ham jīte rahen, to yih yā wuh kām karenge. (16) Par ab tum apnī lāfzanīon par fakhr karte ho : aisā sab fakhr burā hai. (17) Pas jo koi bhalā karnā jāntā hai, aur nahīn kartā, us par gunāh hotā hai.

DELHI VERSION.

dahyakī letā hai Ibrāhīm kī wajh se dahyakī dī; (10) Is liye ki jis waqt Malik i Sidq ne Ibrāhīm kī istiḡhāl kiyā thā, wuh us waqt tak apne bāp kī sulb men thā.

St. James iv. 13-17.

(13) Tum jo yih kahte ho, ki Ham āj yā kal fulān shahr men jākar wahān ek baras thahrenge, aur saudāgarī karkar nafa uṭhāenge; (14) Aur yih jānte nahīn ki kal kyā hogā; zarā suno to sahī. Tumhārī zindagī chīz hī kyā hai? Bukhārāt kā sā hāl hai; abhī nazr āe, abhī gā'ib ho gaye. (15) Bajāe is ke tumhen yih kahnā chāhiye, ki Agar Khudāwand chāhe, to ham zinda bhī rahenge, aur yih yā wuh kām bhī karenge. (16) Magar ab tum apnī shekh-īon par fakhr karte ho; aisā sab fakhr burā hai. (17) Pas jo koi bhalā karnī jāntā hai, aur nahīn kartā, us ke liye yih gunāh hai.



PRINTED BY
J. HAZELL, WATSON, AND VINEY, LD.,
LONDON AND AYLESBURY.